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him by French missionaries, to suit his native surroundings." The tale relates how the rabbit, dining with the woodpecker, sees the latter provide food by pecking at a tree; thinking he can do the same, he asks the woodpecker to dinner, and, in his vain attempts to imitate his former host's actions, splits his nose, which has remained cleft to this day. This story or its analogue is found among many of the Western tribes, and it is not at all necessary to suppose for it a European origin. Apart from these considerations, however, Miss Alger's work must prove a distinct aid to students of Algonkin lore; and her results should induce others to enter the same field.

R. B. Dixon.

THE CELTIC DOCTRINE OF RE-BIRTH. By ALFRED NUTT. With Appendices: the Transformations of Tuan MacCairill, the Dinnshenchas of Mag Slecht, edited and translated by KUNO MEYER. (Grimm Library, No. 6, THE VOYAGE OF BRAN, vol. ii.) London: David Nutt. 1897. Pp. viii, 352.

The first volume of "The Voyage of Bran," containing Mr. Nutt's essay upon "The Irish Vision of the Happy Underworld," has already been noticed in this Journal (vol. viii. p. 334). In the second volume of the work, he discusses the idea of repeated birth into the world of men, in certain old Irish tales attributed to supernatural beings. The titles of chapters are: "The Mongan legend," "Irish re-birth legends," "The relation of Ireland to Christian and classic antiquity," "Agricultural ritual in France and Ireland," "The Tuatha De Danann," "The contemporary fairy beliefs of the Gaelic-speaking peasant," "Summary and conclusion."

Setting out from the old Irish text which forms his starting-point, Mr. Nutt finds therein embodied two principal conceptions: first, the belief in a land of unending joy which mortals may enter, but whence they may not return without dying; and, secondly, faith in extra-human beings who are able to make themselves parents of mortals: the latter notion is sometimes united with the idea of the incarnation in flesh of the spirits themselves. In extant traditions, these notions have passed into the form of heroic tales. Mr. Nutt is of opinion that Christian ideas exercise no essential influence; he regards the Irish lore as representing a condition of culture older than Homeric poems, Vedic or Norse mythologies. Modern fairy-lore he considers as containing survivals of ancient agricultural ritual, in which the essential element consisted in making a bargain with the givers of fertility by surrendering human life in order to promote growth. In the Hellenic world, such primitive faith is discernible mainly in virtue of its effects on intelligence in the form of philosophy, poetry, and so forth, while in Ireland superstitions had never passed into the philosophic stage. He regards this way of viewing nature and its development as the result of an internal process within Aryan and Celtic races, rejecting the opinion that outside influences had much to do with the result; in this connection he considers the views of Rohde and Jevons.

In any attempt to cover so extensive a territory, it goes without saying

that room must be left for differences of opinion in regard both to general theses and particular propositions. In the space here at command, it would not be possible to enter into a discussion, while the expression of doubts on certain points would be ungracious to the writer of a treatise abounding in interest and suggestiveness. A few observations may be taken for what they are worth, as intended to call attention to matters still open to controversy.

As to the Arthurian legend, Mr. Nutt compares with Arthur the chiefs of Irish heroic sagas, like Cuchulainn or Finn, who are represented as forming the central figures among groups of warriors, as having remarkable birth and death histories, as combatants with giants and demons, and as intimately allied with the supernatural world. These tales may be taken to give an illustration of the character which the Briton may have borne in lost old Welsh traditions. So far, the view will not be exposed to assault. But when it is a question of explaining particular incidents in the surviving accounts of Geoffrey of Monmouth or of French romancers, then it may be thought that the analogies are too remote. Thus, in obscure Irish narrations, a hero named Mongan seems to be represented as the son of a supernatural being, and a re-incarnation of Finn. Now French romancers assign to Arthur a sister named Morgain, a fairy; hence it may be natural to infer that a semi-divine origin of the British hero corresponds to that of the Irish personage. However, it must be noted that Morgain is described only as a half sister of Arthur, the result of an amour of the hero's father, and not as in any way uniting him by descent with fairies. Again, the account of Arthur's birth given by Geoffrey of Monmouth differs from the Irish legend too essentially to afford any clear parallelism. In other cases, also, correspondence between Arthurian legendary lore and that of Irish celebrities may be thought too vague to be illuminative.

In treating of fairy-lore, Mr. Nutt remarks that its essential features were identical throughout Europe. In view of the persistency with which fairies have been considered as exclusively Celtic in origin, the observation is as refreshing as it is wise. Mr. Nutt, however, is of opinion that distinctively Celtic features do exist; among such he mentions the practice of giving names to these mythical beings. But here one is led to think of Mélusine, and other named mediæval fairies; while it has of late been forcibly argued that names given in England to classes of demonic beings are, for the most part, only alterations of familiar proper names. It may, therefore, be reasonably held that in this feature Irish fairy-lore is only peculiar on account of the more perfect nature of the survival.

Mr. Nutt courteously refers to objections made by the writer of this notice against the use of the terms "Aryan" and "Celtic" as applied to traditional material. He proposes a modified use of these epithets, according to which the terms should receive a practical rather than a theoretical signification. In classifying certain stories as Celtic, we are to understand, not that such tales of necessity belonged exclusively to Celts, nor yet that such were inherited from the Celtic ancestor, but only that, whencesoever derived, they did belong to Celtic populations, and are found

to exhibit certain peculiarities characteristic of the Celts we know. Take, for example, Wales and Ireland: it is known that certain Irish tales did circulate in Wales; again, mediæval Welsh folk-stories exhibit considerable similarities to narratives which have been preserved in Irish books. Yet there is a considerable divergency between the Welsh and Irish literatures, and it would be difficult to define in words just what are the common qualities. But when we turn to the Gaul of Cæsar's day, then we are almost without material for comparison; it may well be a question whether we have a right to assume that a closer correspondence existed between the Gauls and the Irish of their time than between the same Gauls and their non-Celtic neighbors. More generally, it is possible to argue that the unifying elements are language and culture-contact, not race; but these questions are at present involved in obscurity.

W. W. Newell.

THE ELEVATION AND PROCESSION OF THE CERI AT GUBBIO. An account of the ceremonies, together with some suggestions as to their origin, and an Appendix consisting of the Iguvine Lustration in English. By HERBERT M. BOWER, M. A. (Publications of the Folk-Lore Society, xxxix.) London: David Nutt. 1897. Pp. x, 146.

In the old Italian town of Gubbio, situated among the Central Apennines, is maintained, on the 15th of May, the vigil of the patron saint, "Sant' Ubaldo," a picturesque ceremony, which is described and examined in this publication of the Folk-Lore Society. Locally the day is known as that of the "Ceri," or candles; but the Ceri of Gubbio are not wax-lights, but pedestals on which are set the figures of the saints carried in procession. These pedestals are wooden structures, nearly square in section, but showing a cylindrical form, and tapering at the ends, and divided in the middle so as to form upper and lower lobes. The saints honored are three in number: Ubaldo, a bishop of Gubbio, born toward the end of the eleventh century, San Giorgio, and Sant' Antonio. These are borne at a run, and in course of the rapid movement the Ceri are made to gyrate on their axes by a left-handed turn, or "withershins." After passing through the Piazza, the image of Ubaldo is taken to the monastery of the name, on a height above the town, where the image on the pedestal, and also the miraculous body of the saint, preserved in the monastery, become the objects of worship; the pedestals remain stored in the monastery, while the images are kept in the town. Illuminations follow, and a fair is held lasting for several days. The somewhat limited material offered by this ceremony is made the subject of a comparative discussion. The name Ceri was used also in Florence, where it was applied to revolving towers carried in procession at the festival of San Giovanni. Kindred also are gigantic "lilies" made to dance on the Piazza of Nola at the feast of St. Paulinus, of which an account is quoted from a work of Trede. Mr. Bower inclines to the opinion that the foundation of the custom must be sought in tree-worship, the Ceri representing vegetable forms not entirely transmuted into personal divinities. In 1444 were dug up near Gubbio